



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ADDITIONS AND CORRECTIONS TO MISCELLANY OF LEXICAL AND TEXTUAL NOTES ON THE BIBLE

(*JQR.*, New Series, II, 97-132)

P. 99. The same explanation of Zech. 6, 3 has already been proposed by Chajes (*Rivista Israelitica*, III, 50; *Giornale della Societa Asiatica Italiana*, XXIII, 227).

Ibid., Rabbinic אומצא *raw meat* does not belong to אמיץ but to Syriac 'umšā "bit," as I am informed simultaneously by I. Löw, Th. Nöldeke, L. Ginzberg.

Ibid., l. 6 from below. R. 383 for 388.

P. 102. The explanation of הָהָה = Arabic *uajh* is already given by Strack on Prov. 17, 22.

P. 113, l. 16 from below. R. תבו אתך for תבואתך.

P. 114 (on I Sam. 23, 16). Comp. already Chajes, *GSAL.*, XXII, 286.

P. 115, l. 6. R. I Kings 15, 13 for 30 and add the Hebrew text of the verse.

P. 116 (on Isa. 44, 11). Chajes proposes to read מַאֲדָמִים (*Riv. Isr.*, II, 21).

P. 117, l. 7 from below. R. אשלח.

P. 118 (on Ez. 18, 7). Further examples of the ancient case ending ו (waw *compaginis*) are now to be found in the Calendar of Gezer (*Ephemeris f. semit. Epigraphik*, III, 38 ff.).

My explanation of חבלתו is supported by the rendering of the LXX (comp. *ZDMG.*, LX, 267).

P. 121, l. 11. R. מקרשי for מקרשם.

Ibid. (on Mic. 5, 13). The correction עריר for עריך has already been proposed by Halevy (*Rev. Sémi.*, XII, 213).

P. 122 (on Zech. 12, 8). The same explanation of כמלאך אלהים is already given by Chajes (*Riv. Isr.*, III, 53).

Ibid. (on Ps. 10, 17). My statement that הכין לב occurs elsewhere only in a reflective sense is not right. For I Chr. 29, 18 we read ויהי לבבם אליך. Nevertheless I maintain my explanation of Ps. 10, 17.

P. 126, l. 11 from below. R. Prov. 28, 1 for 25, 1.

P. 127 (on Cant. 3, 6). The reading מְקַטֶּרֶת was already proposed by Schlottmann (in conformity with Aquila and Jerome).

P. 131 (on I Chr. 29, 22). Add: comp. I Kings 1, 34-35.

Königsberg

FELIX PERLES